

the whole sentence “七月念四日” simply means “the 24th day of the seventh month.” One can easily compare the Chinese epitaph with the Syro-Turkic parallel on the backside of the gravestone.

Regarding the translation of selected epitaphs, some of the translations are more of a summary nature than an accurate translation. In one place, the translation is too brief (e.g., the Chinese inscription B46 on p. 139); in another place, some critical words were dropped (pp. 204-205) and the transliteration and the transcription of the same sentence do not fully match, but there is no philological explanation for this.

No doubt, it is a tedious work to decipher the inscriptional words from old photographs, which are almost illegible, let alone reading from the replicas. This may result in over-interpreting in some places and too brief translation in others (e.g., pp. 164-165). One would welcome more commentary and philological work on those inscriptional texts.

Apart from cataloguing and documenting various remains as well as presenting medieval Christianity in Quanzhou, one would also wish for a more conclusive evaluation that leads to a better understanding of the spread of Christianity in Quanzhou. For instance, what are the major claims coming out of these remains? What is the main goal of documenting these remains? Therefore, some concluding remarks would have been more helpful.

Despite the trivial orthographic errors mentioned above, which can be easily corrected in the second edition of the book, the Australian research team led by Prof. Samuel N.C. Lieu deserves great appreciation for successfully completing this research project, which contributes significantly to the study of religions, especially Christianity and Manichaeism in medieval China. The book is highly recommended for university and college libraries. Scholars and students of religions of China will greatly benefit from this thorough and comprehensive study.

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FLORIAN C. REITER (ed.), *Affiliation and Transmission in Daoism: A Berlin Symposium*. Abhandlungen für die Kunde des Morgenlandes [AKM], 78. Wiesbaden: Deutsche Morgenländische Gesellschaft – Harrassowitz Verlag, 2012. viii, 300 pp. Illustrations, Tables, Glossary. € 68.00 (PB). ISBN 978-3-447-06761-4

Affiliation and Transmission in Daoism is a collection of papers from a symposium of the same title held in the Department of Sinology at Humboldt University (Berlin) during June of 2011. This volume is one of a series of paper collections from a variety of recent invitational conferences organized by Florian Reiter (Humboldt University). Most of the corresponding publications were edited by Florian Reiter, and occasionally by Reiter and Poul Andersen (University of Hawai'i). Other titles include *Scriptures, Schools and Forms of Practice in Daoism* (AKM 20; 2005); *Purposes, Means and Convictions in Daoism* (AKM 29; 2007); *Foundations of Daoist Ritual* (AKM 33; 2009); and *Exorcism in Daoism* (AKM 36; 2011).

Affiliation and Transmission in Daoism includes twelve chapters written by an international group of scholars, including researchers from Germany (1), Hong Kong (2), the People's Republic of China (1), Taiwan (6), and the United States (2). Nine of the papers are written in English, while three are in Chinese. The articles are as follows: (1) Florian Reiter, “Modes of Affiliation and Transmission: Early Quanzhen Daoism and Daoist Thunder Magic”; (2) Terry Kleeman, “‘Take Charge of Households and Convert the Citizenry’: The Parish Priest in Celestial Master Transmission”; (3) John Lagerwey, “Canonical Fasts According to Lu Xiuqing”; (4) Lü Pengzhi, “Ordination Ranks in Medieval Daoism and the Classification of Daoist Rituals”; (5) Stephen Bokenkamp, “Transmissions of a Female Daoist: Xie Ziran (767–795)”; (6) Hsieh Shu-wei, “Lineage, Hagiographie [*sic*] and Teaching: The Daoist School of Eastern Florescence in Song and Yuan Dynasties”; (7) Chang Chaojan 張超然, “Suqi yu shuzhi: Tang Song Lingbao zhaifa suo mianlin de

kunjing ji qi yinying zhi dao” 宿啟與署職：唐宋靈寶齋法所面臨的困境及其因應之道 (Nocturnal Invocation and Installation of Officials: Difficulties Encountered in Purification Rites of the Numinous Treasure Sect during the Tang and Song, and Adaptive Responses to Them);¹⁷ (8) Tam Wai-lun, “Transmission Ritual of Local Daoists in Southeast China”; (9) Paul R. Katz, “The Development of Jiangnan Daoist Networks of Transmission and Affiliation as Seen in the Mount Weiyu Genealogy”; (10) Lee Fongmao 李豐楙, “Shoulu yu padao ti: 63 dai Zhang Enpu tianshi zai Taiwan (1950–1969) de zhengpian wenti” 授錄與爬刀梯：六十三代張恩溥天師在台灣（一九五零到一九六九年）的整篇問題 (The Transmission of Daoist Registers and the Climbing of the Knife-Ladder: The 63rd Heavenly Master Zhang Enpu in Taiwan [1950–1969] and the Reorganisation of Daoism); (11) Lin Wei-ping, “Son of Man or Son of God? The Spirit Medium in Chinese Popular Religion” and (12) Hsieh Tsung-hui 謝宗輝, “Daotan michuan zhishi tixi yanjiu: Yinan Taiwan Daojiao yuanliu chuancheng weili” 道壇秘傳知識體系研究：以南台灣《道教源流》傳承為例 (The Study of Secret Knowledge Transmission in Daoist Altars: How *The Origin and Development of Daoism* Has Been Transmitted in South Taiwan).

In the following, I will give a brief outline of the contributions: Florian Reiter provides a loose comparison of twelfth- and thirteenth-century Quanzhen 全真 (Complete Perfection) Daoism and Five Thunder Magic (*wu leifa* 五雷法) rituals in terms of affiliation and transmission. The former is largely based on Reiter’s early and now dated scholarship,¹⁸ while the latter utilizes less well-researched materials, such as the possibly fourteenth century

Daofa huiyuan 道法會元 (Corpus of Daoist Rituals; *Daozang* [DZ] 1220).

Terry Kleeman discusses the place of the “parish priest,” or libationer (*jijiu* 祭酒), in early and early medieval Tianshi 天師 (Celestial Masters) Daoism, including with respect to the twenty-four Celestial Masters parishes (*zhi* 治). He utilizes texts such as the *Daomen kelüe* 道門科略 (Abridged Codes for the Daoist Community; DZ 1127) by Lu Xiujing 陸修靜 (406–477), the early medieval Daoist systematizer and key figure in the Lingbao 靈寶 (Numinous Treasure) movement.

John Lagerwey examines *zhai* 齋 -purification rites as discussed by Lu Xiujing in his *Wugan wen* 五感文 (Writings on the Five Commemorations; DZ 1278). Lagerwey discusses the logic behind the lists of rituals, the actual *zhai*-purifications, the Sanhuang 三皇 (Three Sovereigns) *zhai*-purification, Zhengyi 正一 (Orthodox Unity) rituals, and the “mud-and-soot rite” (*tutan zhai* 塗炭齋), including the latter’s structure.

Lü Pengzhi covers medieval Daoist ordination ranks and basic types of Daoist rituals as well as ordination ranks in terms of the hierarchy and development of Daoist rituals. Lü utilizes a variety of important medieval works on ordination and monasticism, including the *Fengdao kejie* 奉道科戒 (Codes and Precepts for Worshipping the Dao; DZ 1125).

Stephen Bokenkamp focuses on the female Daoist Xie Ziran 謝自然 (767–795), specifically in terms of hagiographical constructions.

Hsieh Shu-wei discusses the late medieval Donghua 東華 (Eastern Florescence) lineage of Lingbao Daoism, including the Lingbao movement during the late medieval period, the origin and development of Lingbao, as well as hagiographies, scriptures, and doctrines related to the Donghua lineage. Particular attention is given to Donghua materials contained in the previously mentioned *Daofa huiyuan*.

Chang Chaojan examines changes in Lingbao *zhai*-purification rites, specifically the “installation of officials” (*shuzhi* 署職) section of the nocturnal invocation (*suqi* 宿啟) rite, during the late medieval period; this involved a fusion of old and new ceremonial rites, includ-

¹⁷ I follow the author’s and/or translator’s rendering of the Chinese titles.

¹⁸ Reiter’s article is largely self-referential with respect to scholarship on early Quanzhen Daoism. He neither engages nor cites important recent, revisionist scholarship, specifically by Stephen Eskildsen, Vincent Goossaert, Louis Komjathy, and Pierre Marsone.

ing the incorporation of methods from various new late medieval ritual movements.

Tam Wai-lun focuses on transmission rituals among local Daoists in southeast China, specifically with respect to the Daoist priests Chen Fuzhang (b. 1961) in Yongfu, Fujian and Yang Changxiang (b. 1941) in Wanzai, Jiangxi.

Paul Katz discusses transmission and affiliation within Jiangnan Daoist networks, specifically in the Mount Weiyu 委羽 genealogy. Katz examines the late imperial and early modern situation of Jiangnan Daoism, particularly with respect to Daoist altar (*daotan* 道壇) networks related to the Longmen 龍門 (Dragon Gate) lineage of Quanzhen; he focuses his analysis on the *Weiyu dongtian Qiu zu Longmen zongpu* 委羽洞天丘祖龍門宗譜 (Genealogy of Patriarch Qiu's Dragon Gate Lineage at the Grotto-Heaven of Mount Weiyu; dat. 1909).

Lee Fongmao covers the transmission of Daoist registers (*lu* 籙) and the climbing-the-knife-ladder (*padao ti* 爬刀梯) ritual, with particular attention to the 63rd Celestial Master Zhang Enpu 張恩溥 (1904–1969); Lee emphasizes the ways in which Zhang reorganized Taiwanese Zhengyi Daoism, especially in terms of increasing “professionalization.”

Lin Wei-ping examines spirit-mediumship in Chinese popular religion, a topic with only tenuous connections to Daoism as such.

Finally, Hsieh Tsung-hui provides information on esoteric transmission among Daoist altar networks in southern Taiwan, with particular attention to the possibly nineteenth-century manuscript *Daojiao yuanliu* 道教源流 (Origin and Development of Daoism).

In terms of the volume's stated topic, the most successful articles are those by Kleeman, Lagerwey, Lü, Hsieh, Katz, and Lee, although scholars of specific movements and periods may find important information in articles neglected here. All of the papers would have benefited from further editing, research, and revision. This is, perhaps, to be expected in a collection of symposium papers. Nonetheless, there is a general absence of theoretical and methodological sophistication, especially as derived from and applicable to the

academic study of religion. In addition, there is frequent lack of engagement with and citation of the wider field of Daoist Studies; many important and relevant studies are excluded, whether intentionally or unintentionally. This perhaps reflects the insular nature of certain segments of the Sinological community. However, whether deficient or politicized scholarship, it proves problematic in addressing identity, adherence, and affiliation in the Daoist tradition. In the present review, I concentrate on the most pertinent points with regard to “affiliation and transmission.”

One of the major deficiencies of the volume is a good introduction, specifically with respect to relevant theory and Daoist history, as well as a competent index. The introduction also fails to provide a detailed overview of the volume's contents and contributions. As the introduction, and the volume as a whole, lacks a theoretical framework, especially one engaging insights drawn from and applicable to the academic study of religion, some preliminary points may be helpful. (The articles by Hsieh, Katz, and Lin are the most theoretically informed.) The topic of Daoist identity, adherence and participation is a complex one. It requires reflection on “ways to affiliation,” or the ways in which Daoists have and continue to become associated with the tradition and to set parameters of inclusion. Daoist adherence includes diverse aspects, including aesthetics, affinity, commitment, community, connection, embodiment, material culture, place, and so forth. Traditionally speaking, Daoist affiliation has followed four primary lines, namely, lineage, revelation and mystical experience, ordination, and transmission. Lineage relates to ancestral connections, whether biological or spiritual. Revelation and mystical experience involve experiences with divine beings, which usually result in the given individual claiming some form of authority. Ordination involves formal entry into specific communities, lineages, and movements, but there are diverse forms of Daoist ordination. Finally, transmission involves the transference of something from one individual or community to another. In the case of Daoism, transmission often focuses on formal discipleship under a teacher

and esoteric teachings, especially in the form of “oral instructions” (*koujue* 口訣). There are many possible sources and forms of transmission. Transmission thus may relate the other three dimensions of Daoist affiliation in complex ways. In addition, transmission may involve dissemination of teachings, practices, texts, and so forth. A more comprehensive study of Daoist affiliation and transmission would have to consider these and other dimensions of the Daoist tradition. In addition, although unaddressed in the volume, revelation and mystical experience problematize easy explanations, especially ones derived from an overemphasis on history, texts, and institutions. According to traditional sources, many of the most important Daoists had mystical experiences and/or received revelations. These often resulted in the formation of specific communities, lineages, and movements. In addition, few of these individuals were “Daoists,” i.e., formal members of the Daoist tradition, *before* these events. Rather, they were retrospectively incorporated into the annals of Daoist history. We thus need not only to conduct deeper research on Daoism, but also to engage the wider academic literature on adherence, affiliation, and conversion.

In terms of *Affiliation and Transmission in Daoism*, the volume has some important information on lineage and ordination, but little on the more challenging dimension of revelation and mystical experience in Daoism. It largely assumes an institution-centered approach and overemphasizes major figures and movements. It often fails to consider how the figures came to be affiliated with or converted to Daoism. For example, it appears that Lu Xiuqing, discussed in the contributions of Kleeman and Lagerwey, was born into an aristocratic family, eventually self-identified as a Lingbao adherent, and then became one of the principal early medieval systematizers of the Daoist tradition as such. In the process, he sought to “revitalize” the Tianshi movement by composing texts such as the *Daomen kelüe* and by developing connections with the aristocratic elite and imperial court. It is unclear if Lu had any formal connection to Tianshi Daoism, but he self-identified with the movement on some level. It appears that Lu Xiu-

qing was constructing as much as participating in tradition, and thus in affiliation and transmission. Some of the volume’s contributors, such as Stephen Bokenkamp, have actually published on this issue. Similarly, although the Jiangnan Daoist altar networks self-identify as Longmen, what are the actual sources of affiliation and transmission? The identity of many self-identified southern Chinese and then Hong Kong Longmen Daoist groups derived from spirit-writing. What was the relationship of such groups with the “official” Longmen lineage of Wang Changyue 王常月 (Kunyang 崑陽 [Paradisiacal Yang], 1594?–1680). Katz provides some preliminary information on this question (p. 195), but the institutional approach of the volume often seems to assume affiliation and transmission, rather than to adequately explore it. These points bring our attention to the importance of self-identification and critical evaluation. Finally, many of the authors seem to assume that their materials are self-evidently relevant to the study of Daoist affiliation and transmission; they largely describe, in exhaustive detail, the history of specific movements or contents (e.g., pp. 42–45, 156–158, 183–185, 210–224, 290–292). The reader is often left to do much of the hard intellectual work of identifying what is relevant for understanding Daoist identity, adherence, and affiliation.

These points notwithstanding, and beyond issues of theoretical sophistication and interpretative depth, the volume is generally strong when analyzed on strictly Sinological criteria, although I must leave it to scholars of the particular periods and movements to determine the ultimate reliability, relevance and contribution of each article. In terms of important insights related to the study of Daoist affiliation and transmission more broadly conceived, Terry Kleeman demonstrates the importance of community and social organization in the early and early medieval Tianshi movement. He draws our attention to the hierarchical structure of the twenty-four parishes and the ways in which the libationers participated in this early Daoist religious community. Here we find an important and influential emerging pattern in the Daoist tradition: a hierarchically ordered and ordained

clergy overseeing a larger lay community, which reveals both different types of participation and varying degrees of commitment and responsibility. John Lagerwey's contribution explains the ways in which early medieval Daoists created ritual systems, specifically varied rites with particular purposes and associated registers. Incorporating aspects of earlier Tianshi ritual, early medieval Lingbao ritual helps to illuminate the central importance of liturgical performance in Daoist clerical identity, especially among Daoist priests following a functional and ritualistic model. Lü Pengzhi emphasizes the emergence of a more fully organized ordination system based on ranks and ritual classification in early and late medieval Daoism. Lü provides insights into the way in which Daoism became a fully integrated tradition in the medieval period. This was a tradition not simply composed of distinct and loosely related movements, but one in which various approaches, affiliations and trajectories were located in relationship to each other and in a more-encompassing whole. In such a Daoist context, Daoist clerical identity required formal ordination, and specifically ordination ranks with particular ritual associations and capabilities. Hsieh Shu-wei explains how members of late medieval Daoism established and constructed the Donghua lineage of Lingbao Daoism, and in the process increased their own religious authority. Although perhaps overly skeptical, Hsieh's article highlights the central importance of lineage in Daoism as well as the processes through which lineage becomes formed and transmitted. It also inspires us to reflect upon issues of power and authority in religious traditions, including various strategies for constructing "orthodoxy." Tam Wai-lun's contribution provides insights into the lived and living dimensions of Daoist clerical identity and religious participation, specifically the continued importance of community, ordination and ritual performance in contemporary Daoist families. On a more theoretical level, we might also consider the ways in which ethnography and participant-observation reveal the "messiness" of Daoism "on the ground" and problematize easy explanations solely derived from textual

sources. Paul Katz assists one in considering the transmission and transformation of lineage, especially in terms of regional variation and changing socio-historical contexts. Lineage and tradition are never static or monolithic; they are embodied, explored and modified through the lives of particular Daoist adherents and communities. This includes particular places and lines of transmission. Similarly, Lee Fongmao reveals some of the ways in which Daoist leaders adapt to particular situations. This includes the creation of new forms of religious expression and organization. In this respect we might also recognize the ways in which academic views of "tradition" may be overly determined by modern adherent and informant views.

In terms of issues deserving more critical reflection, Florian Reiter makes a variety of problematic claims about early Quanzhen Daoism, claims which might have been qualified through deeper engagement with more recent scholarship. For example, according to Reiter, "Transmission and affiliation in early Quanzhen Daoism worked on a purely intellectual level without any religious scriptural tradition" (p. 8). This is simply false. As I have argued elsewhere,¹⁹ transmission and affiliation in early Quanzhen was rooted in formal master-disciple relationships requiring dedicated adherence as well as consistent and prolonged self-cultivation. Another deficiency in the volume, and perhaps in the wider academy, is the *assumption* of secular materialism, historical constructivism and hyper-skepticism as self-evidently true. This perspective, which is problematized by both Daoist adherent views and ethnographic fieldwork, appears most explicitly in the articles by Stephen Bokenkamp and Hsieh Shu-wei. For example, Bokenkamp, following Robert Campany, would have us "[reject] the notion that famous recluses actually practiced seclusion" and believe that hagiography is primarily "fiction"

¹⁹ Louis Komjathy, *Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen Daoism* (Leiden – Boston: Brill, 2007); *id.*, *The Way of Complete Perfection: A Quanzhen Daoist Anthology* (Albany: State University of New York Press, 2013).

and “advertisement” (p. 110). Similarly, Hsieh, drawing upon the critical work of Buddhist scholars such as Bernard Faure and Alan Cole, suggests that lineage is largely, if not solely a social construction aimed at increasing personal power and authority. It is an “invented tradition” (cf. Eric J. Hobsbawm *et al.* [eds.], *The Invention of Tradition* [Cambridge: Cambridge University Press, 1983]). Such views not only fail to understand deeper psychological and social dimensions of religious identity and participation, including actual Daoist adherent views, but also prove unconvincing on basic interpretive grounds. Are we really to believe that there are no eremitic lines in Daoist history, and that there have never been actual Daoist ascetics and recluses? Are we really to believe that there was no social reality behind Daoist texts? Are we really to believe that lineage never involved deeper practice, transmission and experience? This is highly dubious.

On a more general level, some of the volume’s deficiencies may inspire more research and deeper reflection. Rather than simply examine and describe “data sets,” we may work to develop more integrated and explicit explanations of Daoist adherence, affiliation, identity, and participation. We may work to understand larger patterns in the Daoist tradition. From my perspective, this would not only involve historical and textual study; it would also include ethnography and participant-observation. It would include Daoist adherent perspectives and direct experience with living and lived forms of Daoist community. In this respect, we might avoid an overemphasis on institution. We might have a deeper engagement with the central importance of community and place in the Daoist tradition. In the process, we would put more effort into understanding the processes of formation, adaptation, and transformation of tradition. Then we might begin to see Daoist “affiliation and transmission” as also related to affinity, embodiment, meaning, and purpose. This might even lead to engagement with “global Daoism” beyond “Chinese Daoism,” and research on the understudied topic of conversion.

In conclusion, the volume does contribute to our understanding of affiliation and trans-

mission in Daoism. For individuals willing to engage in the hard intellectual work of reflection and integration, many insights may be gleaned from the articles. In concert with *Daoist Identity. History, Lineage and Ritual*, edited by Livia Kohn and Harold Roth (Honolulu 2002), the volume under review may deepen our understanding of fundamental aspects of Daoist religious identity and participation. *Affiliation and Transmission in Daoism* will, in turn, be most relevant for scholars of particular periods and the associated Daoist movements.

LOUIS KOMJATHY

VOLKER OLLES, *Ritual Words. Daoist Liturgy and the Confucian Liumen Tradition in Sichuan Province*. Wiesbaden: Harrassowitz, 2013. Abhandlungen für die Kunde des Morgenlandes, 83. xviii, 253 pp. Illustrations, Diagrams, Tables, Bibliography, Index. € 68.00 (HB). ISBN 978-3-447-06862-8

This short but dense book is a fascinating and very innovative contribution to the field of Chinese religion. Olles, who has been conducting both historical and field-based research on local religion in Sichuan for a number of years, had come across a Chengdu-centered modern religious movement, Liumen 劉門, in his previous works on Daoist sacred sites. He thus decided to devote a full-fledged monograph (the first ever in any language) to the topic, focused on Liumen liturgy, but based on a comprehensive understanding of this movement in all its dimensions. The monograph *Ritual Words* is the result of this project, nurtured by many years of intense research in the central Sichuan plain.

Liumen began with the teachings of a charismatic scholar (but nonetheless examination failure) Liu Yuan 劉沅 (1768–1856). Like many other late Qing intellectuals, Liu combined a claim to Confucian orthodoxy with strong interest in Buddhist and Daoist self-cultivation, devotion to salvational deities